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The Christian Century

PUBLISHED WEEKLY

Alternative Roads to War
By John Calvin Slemp

Basque Priests Protest
An Editorial

In Reply to an Arab Sheik
By Stewart W. Herman

June Survey of Books
By Seven Reviewers

JUNE 6, 1951

In This Issue

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The Christian Century

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Coming Events

June 6-8. Yale Divinity School Convocation; Beecher Lectures, Truman B. Douglass; Nathaniel William Taylor Lectures, Roland H. Bainton.
June 6-10. National Baptist Convention of America Sunday School Congress, San Francisco.
June 7-10. Lutheran World Federation Commission on World Missions, Breklum, Germany.
June 8-10. Jehovah's Witnesses District Assemblies, Atlanta, Edmonton, Alta.
June 9-16. Methodist Student Movement Regional Conference, Lake Poinsett, S. D.
June 9-16. Student Christian Movement Conference, Carlisle, Pa.
June 9-16. Y.M.C.A.-Y.W.C.A. Student Christian Association Conference, Berea, Ky.
June 10-17. Y.M.C.A.-Y.W.C.A. Student Conference, Seabeck, Wash.
June 11-14. Lutheran Deaconess Conference in America Convention, Philadelphia.
June 12-15. American Baptist Convention, Buffalo.
June 11-17. Student Christian Movement Conference, Lake Sebago, Me.
June 11-17. Geneva Student Conference, College Camp, Wis.
June 11-18. Methodist Student Movement Regional Conference, Camp Casowasco, N. Y.
June 11-22. Cornell University 22nd Town and Country Summer School (State College of Agriculture, Rural Church Institute), Ithaca, N. Y.
June 12-14. Presbyterian, U.S.A. Synod of New England, East Northfield, Mass.
June 12-17. Augustana Lutheran Church Synodical Convention, Galesburg, Ill.
June 13-17. Finnish Suomi Synod 62nd Annual Convention, Minneapolis.
June 13-17. Lutheran Free Church 55th Annual Convention, Seattle.
June 13-18. Cumberland Presbyterian General Assembly and Missionary Convention, Longview, Tex.
June 14-15. International Missionary Council Seminar on the Christian Approach to the Jews, Princeton, N. J.
June 14-16. Conference on the Church and Agricultural Policy (N.C.C. Division of Christian Life and Work), Haverford, Pa.
June 14-18. National Council of Churches Executive Staff, Lake Geneva, Wis.
June 14-19. Ecumenical Institute Conference for Men and Women in Industry, Bossey, Switzerland.
June 14-22. Silver Bay Student Christian Conference, Silver Bay-on-Lake George, N. Y.
June 15-20. 10th Centenary of St. Paul's Arrival in Greece, Greece.
June 16-23. Methodist Student Movement Regional Conference, Epworth Forest, Ind.
June 16-24. New Jerusalem Church (Swedenborgian) 128th Annual General Convention, Philadelphia.
June 17-20. Evangelical Mission Covenant Church of America 67th Annual Conference and 60th Anniversary of North Park College and Theological Seminary, Chicago.
June 17-27. Camps Farthest Out Creative Arts Retreat, Koinonia House, Stevenson, Md.
June 18-24. Association of Council Secretaries Annual Meeting, Lake Geneva, Wis.
June 18-23. Disciples Student Fellowship National Conference, Camp Hollister, Mo.
June 18-24. Evangelical Free Church of America Annual Convention, Winona Lake, Ind.
June 18-26. American Baptist Assembly National Youth Conference, Green Lake, Wis.
June 18-July 27. School of Christian Leadership (Ecumenical), Occidental College, Los Angeles.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXVIII CHICAGO, JUNE 6, 1951 NUMBER 23

EDITORIAL

BOTH HOUSES of Congress have now passed wheat-for-India bills. A week after the Senate voted to lend India $190 million to buy food for its hungry people (see "Senate Does Good in Worst Way," May 30), the House passed a similar bill. When the vote finally was taken, the effect of public opinion could be seen. The division was not even close, 293 to 94. Moreover, the effort of Congressman E. E. Cox to force through the same provision the Senate wrote into its bill, which would require repayment of part of the loan with "substantial quantities of monazite" and other strategic materials, was soundly defeated. To be sure, there is a requirement in the House bill that partial repayment shall be in "materials required by the United States," but since nothing is said about monazite or any other specific item, this provision can be satisfied by materials which this country is normally importing from India. The Senate and House bills now go to conference; there is good reason to hope that the bill agreed on will drop the Senate requirement and follow the House version. India can accept such a loan without being forced to abandon her determination not to sell monazite to anybody and so not to be drawn into the atomic armament race. No American can extract much satisfaction from the way in which Congress has handled this test in statesmanship and humanitarianism. But this outcome promises to be better than outright defeat for the wheat-for-India proposal would have been. And if the church people of the United States had not made their wishes unmistakable, outright defeat would almost certainly have been the measure's fate.

Wheat-for-India In Sight

Iranian Crisis Could Lead to World War

AT PRESS TIME the government of Iran seemed to be moving toward a new crisis in its dispute with Great Britain over nationalization of Iranian oil. Premier Muhammed Mossadegh has declared that his government will not submit the matter to arbitration as provided in its contract with the Anglo-Iranian Oil Company on the basis that the dispute is a domestic one over which no international body has jurisdiction. Nevertheless, the oil company has appealed to the International Court of Justice to appoint an arbiter. And the British government has threatened to send in troops if Iran proceeds with its announced intention to evict company officials by force should they refuse to turn over the oil wells to the government. British firmness has strengthened fanatical Muslims and the Communist-front organizations in their demands on the government. The instability of the present regime is indicated by the fact that the premier has been holed up in the parliament building for more than two weeks for fear of assassination. Many observers believe a *coup d'etat* is in the making. While such a move would almost surely come from the reactionary Muslim element, the Communists stand to gain by the additional confusion which would result. For all of this the Western nations have only themselves to blame. When the Iranians tried months ago to get the British to negotiate for an increase in royalties from the oil industry, their request was flatly rejected. This was the spark that ignited smoldering nationalistic feelings. The United States must also shoulder a part of the blame. We promised aid to the hard pressed pro-Western government of Premier Ali Razmara but failed to deliver. All that is history. Now Washington must decide what we will do if British troops marching into Iran to protect British interests are met by Russian troops marching into Iran to "protect" Iranian interests. The Russians have a treaty with Iran which would give them the right to do just that. It is quite possible that there is greater danger of starting a third world war by the decision we take in Iran than in any policy we may decide to follow in Korea.

National Council Delays Action on Relocation

NO MEETING has yet been held of the committee which was appointed in January to advise the National Council of Churches as to what site within 400 miles of the center of population would be most suitable for a headquarters. This delay is a serious matter. It is not to the credit of the National Council. It was obvious at the Cleveland constituting convention that leaders of the merging organizations which had their offices in New York were not enthusiastic over the majority view as expressed in the debate over this question. But they seemed to bow to the will of the majority that honest consideration should be given to locating the headquarters in the great heartland of American Protestant life, instead of in a peripheral city where not one person in twenty is a Protestant. The promptness with which the General Board acted to carry out this mandate and the representative character of the committee which it announced at its January meeting were reassuring. But nothing has been done for five months since then. The meeting of the committee set for May 17 was canceled on May 11, to the great inconvenience of members planning to come

from a distance. This happened because the chairman had resigned and President Harold Stassen of the University of Pennsylvania, who took his place, could not attend a meeting on May 17. No new date has been selected, so far as we know. Meanwhile Chicago, Columbus, Cincinnati and Indianapolis have either invited the National Council to locate in their cities or have urged consideration of a midwest location. The trustees of the Minnesota council of churches have formally urged "honest consideration" of a central site. It is to the interest of the National Council that such consideration be given, and soon.

Seminarian Preacher Award Won By Naperville Student

CHICAGO's widely known Sunday Evening Club closed its season this year by listening to a sermon from a student at the Evangelical Theological Seminary at Naperville, Illinois. This student, James Will, had been chosen by a panel of seven distinguished judges—one of them a layman—as winner in the contest which our sister publication, the *Pulpit*, conducted to select the "seminarian sermon of the year." Students in 125 seminaries were invited to submit sermons to local committees of judges. These local judges could submit not more than three sermons from each seminary to be passed on in the national contest. Hundreds of sermons were submitted. Mr. Will was awarded first place, and the opportunity to preach his sermon before the Sunday Evening Club. Second place went to Robert Gish, of McCormick Theological Seminary, Chicago, and third to Bernard Burry, of the College of the Bible, Phillips University, Enid, Oklahoma. Seven other seminary students were given honorable mention. So much attention was attracted by the competition that it is planned to make it an annual affair. Behind this effort to choose a "seminarian sermon of the year" lay the belief of the editors of the *Pulpit* that more attention needs to be paid to the art of preaching than is now being paid in most theological schools. It is deplorable to discover how haphazard is the approach in many seminaries to the problem of turning out graduates who know how to make use of the opportunity of the pulpit. Certainly churches need pastors who are good organizers and able executives. But the crying need right now, as many a nearly moribund congregation testifies, is for pastors who can preach. If the *Pulpit's* annual search for a sermon by a seminary student worthy of national attention can help to meet that need, more power to it.

What Do Christians Actually Believe?

AN EPISCOPAL CHURCH in Richmond, Virginia, has been going through a stimulating experience. Not long ago its rector, the Rev. W. Leigh Ribble, who also doubles as editor of the *Southern Churchman*, began to suspect that there might be considerable difference between the doctrines officially held by the Protestant Episcopal Church and the actual beliefs of the people to whom he was ministering. He resorted to a questionnaire. Of the 550 members of the church who were asked to state their beliefs, 307 returned specific answers. What do they show? Well, among other things, that the congregation heavily rejects any idea of man's innate depravity. That while 272 believe that "God is personal," 66 say they hold this belief "with a feeling that probably it is the right one," but they're not sure. That an equally heavy majority believes in the divinity of Christ, but that there are 19 unitarians (lower case "u") in the congregation, and one who does not believe that Jesus ever lived. That reading the Bible is an infrequent occupation for more than half the congregation. That ideas of immortality are extremely vague but that the largest number (156) hold that at death the soul "separates from the body and lives on forever in the spirit world." That 119 think "other religious are as good as ours. We should not disturb other people in their beliefs." That 141 think "the church should not concern itself with politics." That a majority either believe or are undecided on the proposition that "the church should confine its interest to spiritual matters and let secular matters alone." Mr. Ribble tells his parishioners that he can now provide them with better spiritual leadership because "I know where you are." He is unhappy about the returns, which he interprets as "the result of bringing persons into the church after spending far more time on teaching them to be good churchmen rather than helping them to make a decision for Christ." But he finds cause for encouragement—as he has a right to—in the fact that 150 of his parishioners now ask to join groups to study what Christianity teaches. If you want to know more about this, write Mr. Ribble, Grace and Holy Trinity Church, Richmond.

British Council of Churches Outlines Peace Effort

ENGLISH CHURCHES are being asked by the British Council of Churches whether they will support a seven-point program to work toward world peace which the council recently adopted. The British Council of Churches evidently believes that there is no use for it to go ahead agitating for this program until it is sure its constituent churches are behind it. The seven proposals put forward by the British council are (1) to maintain and if possible strengthen intercourse with the churches of eastern Europe and China; (2) to emphasize a common spiritual inheritance with the other peoples of Europe; (3) "to support H.M. government and the United Nations in their efforts to uphold the law of nations, to resist aggression and to succor its victims"; (4) to support negotiation with Russia and Communist China "over a period of years if necessary"; (5) "to oppose racial discrimination wherever it is found"; (6) to support increased missionary effort; (7) to support social and economic assistance for Asia and Africa. All these items are important, and we will await with interest the response of the British churches to the council's lead. Perhaps the most important is the first, which may be why the British council placed it in that position. The need to maintain a living contact with the churches of eastern Europe and China must weigh heavily on all who are committed to the purposes of the ecumenical movement. Yet circumstances probably make direct approaches by churches in the West virtually impossible. Can such contacts be sus-

tained through the churches of India or of other Oriental countries in the World Council of Churches? If the British council could work out a practicable program of this sort it would render an important service to the ecumenical cause. We would be glad, also, if its present seventh proposal for economic and social help to the peoples of Asia and Africa were enlarged from support of the colonial development schemes of the British government and the Colombo plan to support for channeling all such "Point IV" efforts through the U.N.

Propose Local Draft Boards Control C.O.'s

REPORTS from many parts of the country show that a large number of young men who, for reasons of conscience, refused to register for the draft, are being sentenced to federal prisons. Many of them are students who expect to enter the ministry. Sentences are stiff, and continue the experience of past years that judges impose longer prison terms on conscientious objectors than on outright draft dodgers. One interesting development came in the federal district court in Dayton, Ohio, when James R. Pierce, a theological student, pleaded guilty to failure to report for induction. Federal Judge Nevin gave Pierce five years, and said that it will be his policy to impose similar maximum sentences on all such cases coming before him. In this way, the judge explained, he will escape such a situation as the federal judge in Kansas found himself in when he had to try and sentence a young Quaker, Robert Michener, after Michener had completed a one-year prison term. As the c.o. population of federal prisons swells, the conference committee of House and Senate wrestling with the new draft law is reported to have agreed to a provision which would place c.o.'s under the orders of their local draft boards "to perform such civilian work contributing to the national health, safety or interest as the local board may deem appropriate." If this becomes the final wording of the bill, and is approved by the two houses of Congress, it will mean that Selective Service will pass the buck for handling c.o.'s all the way back to local boards. What then happened to the objectors would depend entirely on the temper of these local bodies and the interpretations they put on such a loose phrase as "national health, safety or interest." These local boards would likewise, under the proposed law, control the employment of the objectors for as many years as they remained of draft age. Such a law, we fear, would be subject to greater abuses in administration than any of the laws and regulations covering c.o.'s which we have had so far.

Lay Education Is Costly

RECENTLY a fair employment practices act was defeated in the Illinois legislature by four votes. The Chicago church federation remained silent while the bill was under consideration, despite the fact that in several previous years it went on record in favor of such legislation. Those who fought for the bill believe that if the federation had stuck to its guns this year enough votes would have been changed to carry the bill. Why did the federation stay out of the struggle? Mainly because the Christian laymen of Chicago stilled its voice. The federation has been trying to bring them into more active participation in its work, and it is succeeding. With the help of its constituent denominations, the church federation now has laymen serving on all its boards and committees. This is a good thing, no matter what the consequences. But it appears that one of the immediate consequences is a tendency to shy away from disputed questions of public policy. And that includes virtually all questions of public policy. When an issue such as a fair employment practices bill comes up, the laymen are inclined to dispose of it by challenging the right of the churches to say anything on social and economic issues. In this they reflect the temper of the times. But while they debated the competing claims of this temper and of the demands of the Christian gospel, the Illinois legislature acted. Unfortunately, similar things are happening elsewhere. They should be seen as part of the price which has to be paid if the democratic principle is to operate in church life. When laymen take their responsibilities seriously, they are bound to discover eventually that the gospel applies to social as well as individual living. And when they make that discovery, we believe, they can be trusted to act accordingly. We hope, however, that the process of education does not require so long that, in the meantime, it costs Protestantism the confidence of large portions of our population.

After Comity, What?

A FEW DECADES AGO most denominations, inspired by the new ecumenical spirit moving among them, entered into comity agreements on many mission fields. Each was assigned a limited geographical area in which it was exclusively responsible for evangelistic activity. This worked well for many years, but even before World War II difficulties had begun to arise. On many mission fields there have been large-scale shifts in population during the war and in the postwar period. Theoretically, a member of one communion should find ready acceptance in the church of another participating in the comity agreement. Actually, newcomers have often found that they must subscribe to a new statement of faith and, in some cases, be rebaptized before they are fully accepted by the church in the new community. This has resulted in many being lost to the church. In the Philippines, where Protestants are nearly equally divided between the Methodist Church and the United Church of Christ (a merger of several denominations), the migration of Methodist farmers from Luzon to Mindanao and other southern islands has led to the organization of Methodist churches in those islands. In Korea the movement of refugees from north to south has completely upset the comity arrangement. Recognizing that in these and other countries there can be no return to comity, mission executives are trying to develop a new type of comity agreement covering only local communities and to encourage local mergers as a means of eliminating overlapping churches. It is too early to judge the effectiveness of these efforts. But it is

important that a new formula for denominational cooperation on mission fields be worked out as rapidly as possible. With comity out the window in most areas, such a local formula seems the only alternative to a return of the competitive denominationalism which did so much damage on mission fields a generation ago.

FBI Denies Any Surveillance Of College Organizations

THE REPORT which this paper printed on May 9 that the FBI investigates new organizations formed at American universities was not true. So says J. Edgar Hoover, head of the FBI, and The Christian Century accepts his assurance without reservation. Our report was based on a statement from a student, purporting to give the substance of a conversation with the Yale dean of students, which appeared in the *Yale Daily News* accompanied by an editorial commenting on this statement. The *Daily News* now says that the statement attributed to the dean "was carefully checked twice with the dean involved before publication. The statement was not denied by him; the *News* assumed, incorrectly, that the dean, if anyone, should know." The Yale paper states, however, that the statement attributed to the dean was false; the dean later denied ever making it, as Mr. Hoover points out in a letter to The Christian Century. At the same time the head of the FBI bureau in New Haven denied in the Yale paper that his organization "makes investigations of any college groups that have not broken federal law." The only thing the FBI does, according to this agent, is to send to government departments the records of Yale students who apply for government jobs. But these are said to be simply outlines of the students' academic careers "without attempting to analyze the nature of their extracurricular work." Accordingly, as we said at the start, it can be set down as established that the FBI does not investigate proposed college organizations. And we are glad to learn, on no less authority than that of Mr. Hoover, that it does not.

Southern Presbyterians May End Segregated Synod

IF the General Assembly of the Presbyterian Church in the U.S., which opens in Orlando, Florida, tomorrow, accepts a recommendation from its Board of Church Extension, it will dissolve its Snedecor Memorial synod. This synod has been made up of the Negro presbyteries in the Southern Presbyterian body. The denomination's Board of Church Extension proposes that racial segregation in the church's organization be ended by placing Negro congregations in the other synods of Georgia, Alabama and Louisiana. . . . The Orthodox Church of Bulgaria has been given a new constitution. It is to have its own patriarch, to be "elected by the Electoral National and Ecclesiastical Council," on which government agencies as well as church organizations will serve. The Holy Synod is to submit the names of three metropolitans "worthy of the patriarchal dignity" to the government for its approval. After this has been obtained, any one of the three candidates may be elected. . . . Luman G. Shafer, for the past 15 years secretary of the foreign missions board of the Reformed Church, is returning to Japan as a missionary. He will serve as adviser to the principal of Meiji Gakuin, Reformed and Presbyterian college for boys in Tokyo. In view of the serious problems now confronting Protestantism in Japan, Dr. Shafer's decision to go back to his earlier mission field may be regarded as one of the most hopeful recent mission developments in that country. But it deprives the American churches of one of their most farsighted missionary leaders. . . . Reports from Tel Aviv tell of the formation of a Jewish missionary society there under the presidency of Dr. Jacques Faitlovitch, noted for his work among the Falasha tribe of Ethiopia. A seminary in Jerusalem for the preparation of Jewish missionaries is proposed. Whether missionary work among the great numbers of secularists in Israel is contemplated, the news dispatches do not say. . . . The pope has made Dr. John M. Chang, prime minister of the republic of Korea, a commander of the Order of St. Sylvester. Dr. Chang is a Roman Catholic. . . . Word comes that the Daughters of the American Revolution have agreed to let Dorothy Maynor sing in their Constitution Hall at Washington next season. Perhaps the religious revival which swept the recent D.A.R. convention when General MacArthur attended had something to do with ending the Daughters' "white performers only" policy.

Basque Priests Protest

THE VOICE of the Basque is again being heard in the land of Spain. Down through the centuries, the Basque has spoken—and often acted—with an independence unknown to other parts of Spain. He has fought for virtual autonomy in his relations with Madrid, and he has held his Roman Catholic faith with a proud refusal to accept without scrutiny the leadership of the Spanish hierarchy. The Inquisition found the Basque Catholic firm in his opposition; its agents were forced to flee from this historic region in northern Spain by crowds of enraged fishermen and vintners who threatened the priestly searchers after heresy with boat hooks and pruning knives. The Basque stood out against Franco longer than any other Spaniard. Many of his leaders—including clerics—are in exile today because they have never been willing to bow to the Franco dictatorship.

Now the voice of Basque Catholic protest has been raised again. It is being heard throughout Spain. But this time its protest is directed, not against Franco, but against the Spanish hierarchy for its failure to hold the Franco dictatorship to moral accountability. The protest takes the form of an open letter, written by Roman Catholic priests in the Basque country to the newly chosen Bishop of San Sebastian. The letter is unsigned, but its authenticity as a document drawn by priests in good standing is not disputed. The police have tried to induce the bishop to reveal the identity of the authors, but that cleric knows the temper of the Basque people too well to do so. It is not impossible that the bishop may sympathize with the protest of his priests.

"The members of the Basque clergy," says this remark-

able document,* "express their respect for your excellency, but consider it necessary to make your excellency acquainted with certain characteristics of your diocese." The bishop probably needed no briefing on the characteristics of Basque Catholics, but his priests supply it anyway. "The Basque is certainly not unbelieving," they say, "but his faith is stamped with a strong anticlericalism. Ecclesiastical authority no longer inspires him with the same reverence and respect as formerly; and he no longer hesitates to give expression to his protest. . . . It is even to be feared that in time the Basque people will go so far as to deny Christ, having been made doubtful by his servants." Pretty bold talk? Bolder was to follow.

"There is only one thing which the Basque people today demand of their bishops and priests," the letter continues. What is that? "That in the exercise of their office they do not keep silent before any Herod, but like John the Baptist pronounce a bold 'it is not lawful for you' against all abuses. The only thing that the Catholic Basque expects of his church is that she cease to ration her divine teaching and to adapt it to political points of view."

Then follow references to the Basque love of freedom and protests about the ill treatment recently suffered by Basque customs and the Basque language. The letter speaks of the exiled Catholic leaders, such as Cardinal Vidal y Barranquer of Vitoria and other priests, and asserts that the church has no business to be complaining loudly about the treatment accorded men like Cardinal Mindszenty and Archbishop Stepinac so long as it keeps mum about the violent treatment which the Franco regime has inflicted on these Basque Catholics. Then the letter swings into its indictment:

"Without fear of exaggeration and without fear of contradiction we can assert that the representatives of the national [Franco] movement perpetrated far more crimes in the four Basque provinces than did the Republicans. Not only priests and monks but the people were cruelly tortured. Decent people were shot to death and punishments of all sorts were imposed on countless individuals, for the most part without legal procedure." Then comes the blasting question: "The Spanish episcopate, which so severely condemned the crimes of one party, did not pronounce a single syllable concerning the crimes of the other. Why this difference in judgment on the two parties in the civil war? That is the question our people are asking."

These Basque priests are not concerned alone with what went on in Spain during the terrible days of the civil war. They point also to evils now rampant, and ask why the Spanish hierarchy seems to have so little interest. "Today," they say, "the rack is still being used in the province of Guipúzcoa to compel [the giving of] testimony, and it is impossible that the higher church authorities do not know about this. . . . The highest officials [of the Franco government] are addicted to speculation, and their behavior brings dire consequences—for instance, the scarcity of food and the inadequacy of wages. . . . Surely these are matters which would justify examination and adequate intervention on the part of the Spanish episcopate. And if the church does not use its ethical authority to oppose the present rulers' abuses of their power, why does it consent to allowing this whole disorder to be represented as not only a just state but a model Catholic state?" There's a question which the Bishop of San Sebastian might profitably refer to Rome for an answer.

"In the present state of division between people and government," warn these Basque priests, "the respect and honor paid to the government by the ecclesiastical dignitaries—which the official propaganda constantly publicizes—create a violent reaction in our oppressed, impoverished and starving people. The people think that the church is leaning on the arm of the state, but that the state can give the church no protection, but needs the church for the support of its whole bloody and immoral operations. Haven't the people good reason for thinking that?" Well, haven't they?

There follows an ironic but telling passage: "We have so often been told—with plentiful documentation from St. Thomas Aquinas and the popes—that 'for the exercise of virtue a certain minimum standard of living is necessary.' But this minimum seems to be limited to a minimum of calories, cubic meters of air and square meters of space. Does not man also require, if he is to live a life worthy of a human being, a minimum of room for thinking, a minimum of freedom? In Spain today citizens are not free to assemble, are not free to speak or read, are hardly even free to think without police control. Even opinions are searched out and branded as subversive and punished. In such a situation do we not lack the minimum necessary for the exercise of virtue? But how many pastoral letters and sermons concern themselves with this question?"

The open letter of the Basque priests ends on the same stern note of criticism of the Roman Catholic leadership in Spain. "In a number of collective pastorals," it says, "the Spanish bishops have condemned the unsuccessful revolt of General Sanjurjo, but have declared just and almost holy the revolt of General Franco, which was victorious. Aside from the military outcome, was there really any difference between the two revolts? We all know what to think about that caricature of a general election which is called a referendum. . . . Have the bishops spoken and acted freely in this connection?"

A letter of this sort, written by Roman Catholic priests about conditions within their own church and nation, may have little immediate effect beyond giving Franco's police more to do in trying to locate the offenders. But it can be counted on to circulate surreptitiously in Spain, and thus in time to have an effect on the thinking of the Spanish people outside, as well as inside, the independently minded Basque provinces. And that jab about "a model Catholic state" will not be overlooked in Rome. We trust, however, that this document will not be ignored by the gentlemen in Washington—in the Pentagon, in the state department and on Capitol Hill—who are pushing for a closer tie with Franco on the ground that, by thus linking the United States with that fascist dictator, our foreign policy will gain another "situation of strength" on which to rely. This letter by the Basque Catholic priests should wipe out all illusions that there is anything about the present state of affairs in Spain which can be called a "situation of strength."

*This version of the letter by the Basque Catholic priests is translated from a German version made by the Swiss Evangelical Press Service of Zurich, a translating service which we have found to be highly accurate and reliable.

In Reply to an Arab Sheik

By Stewart W. Herman

Beirut, Syria, May 16.

THE SUN seems to be the only healing element in the Palestinian refugee situation. Earth has not been so kind. The Arab states, though thinly populated except for Lebanon, offer little more than an asylum in the desert to thousands of homeless fellow Arabs who have lost their groves and fields in Israel. The refugees themselves, for the most part, have resisted any improvement of their plight for fear of prejudicing their claims on their homeland. The relief efforts of the United Nations for the past three years have certainly warded off mass starvation but solved no problems. Works projects have been almost entirely abandoned in favor of the feeding program, even though 600,000 of the 800,000 refugees live where no work is available. Resettlement possibilities were never taken seriously, except by a few committees whose good advice has never been followed. Efforts of local Christian agencies to cope with the emergency situation have been gallant but feeble because the full weight of their parent bodies has never been applied to this essentially Muslim problem.

In this setting, a conference on the Palestine refugee problem took place in Beirut May 4-8, sponsored by the World Council of Churches and the International Missionary Council. It was prefaced by an intensive three-day visit to refugee centers and camps in Jordan and the Lebanon. At every stop the traveling delegates heard formal protests from the camp leaders, who left no doubt as to their conviction that the political blame for their condition belonged to Britain and the United States. One dignified sheik at Baalbek appealed to our Christian sense of responsibility very effectively in a series of opening sentences which to me are unforgettable. "We are grateful for your visit," he began. "You are educated people. All educated people believe in God! You have seen our condition and you know that we cannot survive in it. We do not appeal to your duty toward us, but to your duty to your God." In closing he added, "If you go away and nothing happens, we shall know that you came to see us out of simple curiosity. If something happens, we shall know that you believe in God."

I

Two major myths have beclouded the Palestine issue: first, that the problem has been solved; second, that the problem is insoluble. It is high time that both these myths were exploded, especially in Christian circles where there is a tendency to hold to both at once. It was in the hope of such explosion that the conference was called. For that reason 75 representative churchmen and churchwomen assembled here. Late in the day, yes. But better late than never. This article, incidentally, does not pretend to be an official report of the conference and its findings, but simply the observations of one delegate.

The problem is *not* solved. The fact that Dr. Ralph Bunche has been awarded the Nobel peace prize for his work in Palestine seems to have deluded large groups of people into thinking that the Israel-Arab dispute has been permanently arbitrated. The truth is that a very uneasy truce prevails and the danger of another full-fledged war is omnipresent. The ultimate effects of striking even a small match in the Arab powder keg are not agreeable to contemplate. A few weeks before the conference, I visited the Near East and came away with the heavy feeling that both Jordan and Israel were merely biding their time—the former to remove the stigma of defeat and push the Jews into the sea, the latter to extend its *Lebensraum* to accommodate the steady inflow of Jews from other countries, including Arab states, such as Iraq and Yemen. The recent flare-up of hostilities on the Israel-Syrian border is symptomatic of this chip-on-the-shoulder attitude.

Therefore, there is an urgent need for the borders between Israel and her neighbors to be fixed and, as far as possible, guaranteed by international accords. This won't necessarily guarantee eternal peace, but without some form of settlement even a prolonged truce is inconceivable. In the Middle East U.N. prestige is at a low ebb now; it may fall still lower if a political solution is not found soon. Furthermore, the absence of political stability renders any reasonable resettlement plan for 800,000 refugees practically impossible. The ideal solution would be to return the refugees to their proper homes, but—as with the Estonians, the Latvians and other D.P.'s—this solution disregards political realities. Those homes are on the territory of a brand-new state. This being so, the only feasible answer to the immediate problem is to provide—as in the case of the D.P.'s—new homes elsewhere. *This can be done.* It can be done without even moving the refugees out of the Middle East.

II

There is, of course, a grave economic problem, far more crucial than its political twin. In addition to the vast number of impoverished people who have been cast upon the frail social structure of the Arab states, there are hundreds of thousands of others for whom the upheaval has spelt ruin or near-ruin. This is especially true in the Gaza area—25 miles long and 5 miles wide—which has been cut off on all sides and saturated with refugees. It is also true of border villages now separated from their fields. Even United Nations Relief Works Administration officials admit that these "economic refugees," who are still living in their own homes but are bereft of a livelihood, are worse off than the people in camps. Under present circumstances it is idle to suppose that all the refugees can be absorbed in the economy of the areas where they have landed without a great deal of financial assistance and intelligent planning.

UNRWA, as said before, is feeding the refugees (almost 1,000 calories below the 2,500 daily standard), but its funds are totally inadequate (to say nothing of being

spasmodic!) for a resettlement job. The last big allocation of $50 million, of which more than 20 per cent is not yet in sight, provides less than $50 per person per year. Thus each refugee is housed, fed and given basic medical services for less than $1 per week. What remains to resettle him? Just to provide all the ragged refugees with one change of clothing each year would cost $15 to $20 million. No wonder the relatively meager relief shipments of voluntary agencies are welcome! It is clear that vastly greater sums of money must be forthcoming to make re-establishment of the refugee a reality and give him a chance to earn his own living instead of keeping him standing in line waiting for daily handouts. In the long run relief without rehabilitation rots the refugee just as inevitably as the weather rots the tents he lives in.

In short, the problem has not been solved by last year's allocation of $50 million to UNRWA (quite aside from the inflationary rise in prices—wheat, for example—which cut the value of this fund by nearly 50 per cent). Estimates of the cost of resettlement for each family range from $500 to $3,000, but it is my guess that about $400 million—taking the lowest estimate—if invested in strategic rehabilitation and resettlement projects along the lines suggested in the excellent economic surveys which have already been made (Clapp report, for instance), would go far toward solving the entire problem, especially if coordinated with some good schemes of general development in the Middle East under the Point IV program. Huge sums of money? Yes! But nothing like the amounts being spent for other—to put it mildly—less humanitarian purposes. The importance of negotiating with Israel regarding defreezing of bank accounts and property compensation must not be overlooked.

III

When all is said and done it is not the business of the church to work out the details of political and economic problems. Fortunately, the terrible predicament of the millions of refugees in India, Pakistan and elsewhere in Asia did not deter us from tackling the huge resettlement problem involving one million D.P.'s in Germany, Austria and Italy. We did not wait for perfect political solutions (how about Potsdam?) but raised the money to float the International Refugee Organization, which will conclude its operations this year. The so-called Christian world would indeed be traitor to its pretensions if our courage and our resources suddenly ran dry after we had relocated our fellow Christians and tidied up old Europe. The fact that only 10 per cent of the Palestinians are Christian—and mostly Orthodox—should not blind us to their tragic need.

Not even the churches of the rich United States can today contribute more than one cent to the dollar of the funds which are needed and should be forthcoming for this purpose from the international treasuries of U.N. member nations, but it has repeatedly been proved that one Christian penny frequently works harder and does more than one U.N. dollar. In the end, the Christian mite frequently provides the silken thread which guides great steel girders of society into proper place.

Professor Faris of the American University in Beirut estimates that voluntary agencies thus far may have invested in the Arab refugee problem $5 million, including the assessed value of contributed goods. I am not sure exactly how that breaks down. Perhaps half of the total comes from the Roman Catholic side through the Pontifical Mission, thus reducing the contribution of all other humanitarian and church organizations to about $2.5 million. Of the latter amount, slightly more than $1 million in goods and cash (mostly goods) came through the Near East branch of the Lutheran World Federation and went almost exclusively into only one of the Arab states, Jordan. No matter how you look at these figures—whether from the angle of enormous need or from the angle of millions poured into central Europe—our American churches have not begun to do their full share in the Middle East.

All the Christian agencies in the Near East have been forced to approach this hungry refugee giant with empty hands. The scope of their rehabilitation efforts has been confined to little more than sewing projects. Some fine educational work among children has been started, especially by the Congregational Christians in Lebanon, but the whole area of adolescent vocational training and adult education is practically untouched. This is serious because the first really big obstacle in the way of refugee resettlement is the present refusal of camp leaders even to consider an alternative solution to repatriation. Obviously it is impossible to suppose that this psychological road-block can be removed simply by the prolonged impersonal distribution of UNRWA rations.

IV

Two things are needed. First, relief goods are needed more than ever. Let there be no mistake about that! Clothing in good condition, supplementary foods—especially for children—and selected medicaments. Second, rehabilitation and resettlement pilot projects must be undertaken. There are small projects which even voluntary agencies can sponsor, as has been proved by the Near East Foundation, which blazed the trail by taking 160 people out of camp and settling them on privately owned land at the incredible cost of only $250 per family. (This happened in Syria where only 50 per cent of the cultivable soil is being worked and costs of land reclamation would not be too great. The Jezira area in the fertile crescent, for instance, had a population of 3 million in Roman times and now has only 150,000.) Efforts must be made to re-establish artisans in leatherwork, pottery, rugmaking, basket-weaving and even in the professions. Along with this must go a well defined educational program aimed at adolescents and adults, leaving elementary education, by and large, to UNESCO.

A basically friendly spirit prevails among the score or more of Christian agencies working in the Middle East, but they have never really banded themselves together. Most Christian leaders are too busy with an ongoing program of regular work to devote more than a small fraction of time to refugee service. Not one church organization has a full-time resettlement man in the field. Compare this with scores of so-called "international" personnel at work among the refugees in central Europe.

The Beirut conference has made these and other excellent recommendations designed to bring Christian thought and action directly to bear on the Palestine

refugee problem. It has done so without any animus toward Israel on the one hand (where most of 24,000 refugees having UNRWA status seem to be gainfully employed!) or hidden missionary designs toward the Arab world on the other hand. This is no time or place to fish in troubled waters for a few extra church members. True Christian witness to the Muslim world resides today in a recognition of one's brother in his need and helping him to meet that need regardless of his religion. We who have recently gone down from Jerusalem to Jericho have been forcibly reminded of that, and we are humbled by Muslim gratitude for the totally inadequate assistance which Christians have brought to bear on such gigantic human misery. The Good Samaritan is not reported as having solved the Hebrew-Samaritan problem, but he demonstrated what a man does when he takes seriously his duty toward God. That is what the sheik at Baalbek was trying to tell us.

Alternative Roads to War

By John Calvin Slemp

THE GREAT DEBATE would seem to be simmering down to about this: We, the people, are confronted by alternative roads to war. Neither side of the Truman-MacArthur controversy offers a lively hope for peace. MacArthur, many Americans feel, would lead us into war immediately, long before we are prepared for it. Truman, many other Americans feel, will lead us into it eventually, perhaps six months or a year from now, if not sooner. We, the people, do not want to travel either of these roads, but find ourselves so confused that we have difficulty in thinking clearly about the problem involved.

It should be added quickly, however, that each side of the controversy contends that its plan will lead to a solution of the international problem, and thus avert a general war. MacArthur believes that the way to end the Korean fighting and to stave off a global conflict is to conduct the campaign with a view to ending it now, not a year from now or ten years from now. Truman believes that the better procedure is to hold the line in Korea and let the mounting casualty lists persuade the Chinese Communists that they cannot possibly win. Meanwhile, so Truman argues, we can buy time in which to prepare for a stand against our real enemy, which is Russia.

So, whichever road you take, whether MacArthur's or Truman's, there are risks of war—risks that would seem to outweigh the possibilities of peace.

Locating Our Real Enemy

The contention that Russia is our real enemy calls for further comment. Both sides in the Great Debate agree at that point—that the basic problem facing the world today is the Soviet Union, whose leaders are committed to spreading Marxist-Leninist-Stalinist communism throughout the world. Even to raise a question concerning that judgment subjects the questioner to suspicion of being a Communist. But the principles of good democracy insist that honest questions require honest answers. So the question must be asked: Does the basic international problem lie in the designs and purposes of the Soviet Union? If it does, then war would seem to be inevitable. Russia and her satellites will continue to want to dominate the world, and the free nations will continue to oppose the dominating process, until one day both groups of nations will come to the last step on the road to global war. That day the shooting will begin, and the Third World War will be a grim, ghastly reality.

It is altogether possible that the problem may lie just there, and that all efforts to arrive at a peaceful solution, however noble and sincere, may end only in tragic global suicide. But it is also possible that the problem may lie deeper than that—at the bedrock of the social and economic structure of the world.

Revolution and Communism

Is Russia, or even Russian communism, our primary problem? What if we should discover that the real, basic, underlying problem is revolution rather than communism? What if we should discover that oppressed, underprivileged, disillusioned peoples everywhere, particularly in the vast expanse of Asia, are sick and tired of poverty and hunger and racism and landlordism and colonialism, and that they will grasp anything, any philosophy, any system of economics or government, that seems to offer them hope? If we should find that this is the true picture of things, then our basic problem would turn out to be not communism but revolution, and communism would be only a perverted and godless way of directing revolution to its own evil ends. Our real enemy then would be not Russia but the evils in modern society which Russia falsely offers to eradicate.

So long as these problems remain unsolved, revolution is here to stay—to stay until its course is run, until it achieves its objectives or finds itself frustrated in its efforts to do so. This, however, is quite a different thing from saying that communism is here to stay. Communism need not be here to stay at all. Indeed, it will be on the way out the very day on which enough men of good will all over the world determine that the peoples now in the throes of revolution shall have the health, the security, the education and the sense of individual worth that they have a right to demand. These things communism promises, but does not deliver. We, the free peoples, must both promise and deliver.

That is why Point IV and similar projects designed to give economic aid to underdeveloped nations are so vitally important just now, even while we—rightly, I believe—are making military preparations in view of the

threat of war. It should be axiomatic by now that bullets will not stop ideas, not even the ideas of communism. They will kill Communists but not communism. Bullets did not stop the French Revolution or the American Revolution or the Russian Revolution. But food and medicine and education and other forces that give people the dignity and worth that should be theirs will stop revolution, even communism, for the simple reason that a higher standard of living is what the underprivileged people of the world desperately want, and are determined to have.

Two Concomitant Circumstances

Here, then, as I see it, is where the basic world problem lies: at the bedrock of humanity's social and economic needs. But two concomitant circumstances tend to push this long-range problem to the periphery of our thinking and to center our attention upon the more immediate, short-range problem of Russian communism.

One of these concomitants is political. Here in the United States, Republicans and Democrats alike have had a field day over the Truman-MacArthur controversy. An unbiased observer—if there is such an animal—must see beyond the heat and the furor of this debate the national elections that are coming up in November 1952. On the international front, it would seem that East and West are joined in a life-or-death struggle for world supremacy, for control of world markets, for the gold and the glory of world domination. Meanwhile, the fundamental problem of world revolution against this very system of power politics is pushed aside and forgotten.

The other concomitant, which grows out of the first, is practical. The victims of the widespread social upheaval of our day have neither the intellectual ability nor the inclination to distinguish between the disease that afflicts them and its symptoms. So they eagerly, hopefully, expectantly grasp at any proposed remedy, even Russian communism, for the simple reason that it purports to be a remedy. Thus the symptoms assume more importance than the malady, and the surface problem becomes more formidable than the basic issue.

So it is that we, the people of the United States, are faced with alternative roads to war. But we don't have to take either of them! Not if we decide that the issue involved in the Great Debate is bigger than Democrats or Republicans, bigger than generals or statesmen, bigger than all of us put together. We shall continue to stand foursquare against Russian communism, of course, but let us begin to stand also against the inequalities and the injustices on which communism thrives.

Allergy to Work

EDITOR THE CHRISTIAN CENTURY:

SIR: Will you please have the printer set this up in purple ink? I am moved to enraged protest over an instance of insufferable and insupportable dogmatism in the medical profession. Ordinarily my hat is raised high and my knee bent low in reverential tribute to the scientific spirit of physicians, to their restraint and caution in announcing the results of their research. They do not make sweeping proclamations such as, "We have discovered a sure cure for Housemaid's Knee." They modestly say, "We are trying some experiments. Ninety-nine out of a hundred cases treated have been cured, but it is too early to be sure."

But occasionally some doctor breaks loose from this fine tradition, and it is a sad thing to see. Here comes, for instance, Dr. Samuel M. Feinberg of Northwestern University with his recent book, *Allergy: Facts and Fancies,* in which he states with crushing dogmatism: "There is no such thing as allergy to work, to one's mother-in-law, or to one's spouse."

That is the Farthest North in deluded arrogance. Let's leave out the mother-in-law and the spouse. That particular terrain is full of land mines that are likely to explode in your face. Better by-pass it! But "no allergy to work"? That flies in the face of all human history clear back to Adam. When (as one has said) Adam's wife ate him out of house and home, he earned his bread by the sweat of his brow, and sweat set up a terrific allergy, which has been transmitted to many of his most distinguished descendants (including me).

What does Dr. Feinberg know about allergy to work? Nothing! I'll bet a dime he loves it, eats it up. I'm sure he begins the day with a brisk workout of two hours researching at a fast trot in the laboratory. Then after breakfast he writes a book by noon. After seeing twenty-five patients, he cuts the grass till supper. What can he know of the sufferings of those grievously afflicted with an acute allergy to work?

This curse of Adam usually descends in the male line. It is at its worst in spring—April and May. Grass often causes the most severe pains. Just beautiful green grass, growing in a lawn, waving in the breeze and gaily calling, "Come and cut me!" can bring on a violent case of *tremens agitans.* Equally dangerous to many sons of Adam is the suffering brought on by a combination of hot dishwater and a dry cloth. This may beget functional paralysis, with headaches, a rash of previous engagements, and atrophy of the nerves of arms and hands. A typewriter ribbon, especially when accompanied by the sight of a stack of unanswered letters, can be deadly. Time fails to tell of the ravages of snow shovels. One of our neighbors nearly died of heart failure when he looked out the window and saw snow, beautiful snow, descend on the sidewalk.

This affliction needs competent medical attention. We have learned in recent years that alcoholism is definitely a disease. It is no longer a case calling merely for moral lectures and reproving fingers, but for skilled treatment. So is allergy to work a real allergy. We who are afflicted with it should be treated sympathetically as unfortunate sufferers, and not as reprobates.

There is no known cure. But the symptoms can be alleviated by either a chair or a studio couch. Won't you sit down? Yours,

SIMEON STYLITES.

JUNE SURVEY OF BOOKS

Jesus in the Talmud

JESUS IN THE JEWISH TRADITION. *By Morris Goldstein. Macmillan, $4.00.*

RABBI GOLDSTEIN teaches the Old Testament in the Pacific School of Religion. He has examined afresh the passages in the Talmud which have been understood to refer to Jesus. The leading authority on this subject for almost 50 years has been R. Travers Herford's big volume, *Christianity in Talmud and Midrash* (1903). Goldstein is the first Jewish scholar to devote a whole book to the subject. He accepts some of the passages as really referring to Jesus; rejects some as having been connected at first with other persons; and lists some as indirect references, having to do with Christian doctrines about Jesus. The author takes care to separate the earlier (Tannaitic) passages from the later (Amoraic), so that the reader can observe the growth of the tradition. Corrections are made of some of Dr. Herford's translations, but the corrections do not change the picture to any marked degree.

According to the oldest fragments, Jesus was put to death on the eve of the Passover, and a herald was sent out for 40 days beforehand in search of witnesses in his favor. It was said that he had five disciples, and their names are given, most of them at variance with our list. A rabbi is represented as remembering a saying of Jesus, a saying not in any of the Gospels. From such references as these, Goldstein concludes that the representation of Jesus is not as unfriendly as that reported by the early church Fathers. In fact, he gives almost the same account as does Dr. James Parkes of the generally friendly relations between Jews and Christians in the earliest times.

In considering the literature of the Christian-Jewish controversy, there is a great temptation to fill out the meager talmudic account with the hatred and bitterness which characterized the later Middle Ages, and sometimes also with the more generous attitudes of which Parkes speaks, as well as of our own generation. It was easy to forget the original points of difference. Goldstein shows that as time went on, even within Jewish circles, passages which at first were aimed at others than Jesus were assimilated into the Jesus legend. He does not believe that the Ben-Pandira (Ben-Pantiri) story repeated by Celsus in the 2nd century had any place in the early talmudic tradition, and he offers no final interpretation of the expression; yet by the time of the *Toledoth Yeshu*, that strange amalgam of legend coming from about the 7th century, the story was taken for granted. Goldstein does not think that the *Toledoth* was meant to be defamatory; it may have been tradition out of control; yet it appears to have been the extent of medieval Jewish knowledge about Jesus.

There is a section on the post-talmudic period, in which the author seems to have forgotten his original subject, for much more is said about Christian theology than about Jesus. However, the chapter offers an introduction to the medieval Jewish literature about Christianity.

Dating from ancient and medieval times, there is a considerable Christian literature, to or against the Jews, which has been described in detail by A. Lukyns Williams in a large volume, *Adversus Judaeos*. Dr. Goldstein refers to this literature, but considers it of little value for determining what Jews believed about Christ and the Christians. Undoubtedly it must be read with reservations; yet running through much of it is a sincere effort to answer Jewish objections to Christian teachings, objections which were met with difficulty. It does not now appear that much if anything at all can be learned from the talmudic traditions about the Jesus of history. Much more in evidence is the protest offered to the church's claims about Jesus.

AMOS B. HULEN.

Man Without God

HUMANISM AS A PHILOSOPHY. *By Corliss Lamont. Third edition. Philosophical Library, $3.75.*

THE PURPOSE of this book is to set forth humanism as "not only a philosophy with a world ideal, but . . . an ideal philosophy for the world" (p. 347). By "humanism" the author means the philosophy that "the chief end of human life is to work for the happiness of man upon this earth and within the confines of the Nature which is his home" (p. 7).

A brief evaluation of such a book is difficult, especially for one who feels, as I do, that the basic assumptions are faulty. It is, however, recommended reading for anyone who may be overoptimistic about the place of religion in the thinking of contemporary intellectuals. Lamont presents a clear-cut attack upon central religious presuppositions (e.g., God and immortality) which should stir the religiously minded reader to rethink the foundations of his faith.

The style is attractive and the argument often persuasive. Though the discussion is polemic in tone, there is little use of strongly emotional terms. The method is eclectic—whatever promises to serve man's welfare in this present life is taken over and the rest rejected. The best parts of the book are those setting forth the meaning and tracing the backgrounds of modern humanism.

The point of view is naturalistic and materialistic ("Matter is self-existent, self-active, self-developing, self-enduring," p. 154). The author denies that categories such as life, mind, personality, truth and value apply "to the essence of reality" (p. xxi). The psychological position is a behavioristic monism, coupled with a metaphysical pluralism ("Every stone, tree and man is a distinct individual," p. xix). Ethically, the position is that of a cultural relativism and what Schweitzer calls "world and life affirmation." The social theory is utilitarian, with an approval of Marxist economic determinism.

The attitude toward "supernatural religion" (e.g., Christianity) is consistently negative and antagonistic. The exact target of the attack, however, is not always clear, owing to a lack of footnote references to current books in Christian ethics and theology. Lamont paints with too broad a brush. Protestant moralists, for example, deny that self-interest is the prime ethical motivation for the Christian (cf. p. 290). Pie-in-the-sky is not the staple diet of present-day churches.

The author sometimes seems to fall victim to his own criticisms. Sir James Jeans' concept of God as Master Mathematician is scorned as a mathematician's "dizzying leap into the blue," but much of Lamont's own argument reflects his naturalistic interest or bias. He protests against extending the connotation of a term "to cover its opposite, so that it loses its distinctive meaning" (p. 291). Yet he accepts the definition of nature as the sum total of all that exists, after which "supernatural"—by which he means most frequently "religious" or "theistic"—obviously becomes an opprobrious term signifying "illusory" or "unreal."

The method of handling biblical materials is interesting. New Testament theology is "totally alien to the humanist viewpoint," but "the Gospels have much to offer any generous and humane ethical philosophy" (p. 66). This missess or overlooks the point that the ethics are grounded in the theology. The social-ethical concerns of Jesus and the prophets cannot be divorced from their conceptions of God and his relationship to the world. "Humane" and "humanist" are not necessarily synonymous.

Jesus' statement concerning truth and freedom in John 8:32 is quoted without the decisive "if" clause (a common error, even among churchmen). To overlook this conditional antecedent, however, is either to miss or to misrepresent Jesus' meaning. Jesus' statement concerning abundant life is cited, but without the Johannine theological signification. Lamont claims that it is possible to give these and other sayings of Jesus "a this-worldly interpretation entirely consonant with humanism" (p. 66), but this is possible only by taking them out of context and thereby altering or losing their original meaning.

The social theory is a restatement of familiar liberal democratic socialism, with a leaning toward theoretical Marxism. It is interesting to note that the rather utopian attitude revealed in the second edition (1949) is somewhat modified in the third. In the earlier edition, Lamont said:

> I believe that the Marxists, whether inside or outside of the Communist party, are sincere in their intention of ultimately bringing about an enduring democracy embodying the principle of "all for each and each for all." . . . Their allegiance to

this ultimate end properly places them within the ranks of democratic humanists [pp. 331-32].

In the third edition these sentences are deleted and replaced by the following:

> The mainstream of Marxist thought, since its beginnings over a century ago, clearly envisages the eventual attainment of an enduring democracy embodying the principle of "all for each and each for all." . . . But continuing violations of democratic procedures by Communist nations raise doubts as to how far they will put the true Marxist theory into effect [pp. 331-32].

This change is toward a more realistic appraisal of contemporary communism. Yet the fact that the remainder of the discussion in the immediate context is unaltered indicates that Lamont retains much of his earlier optimism with regard to Marxist-Soviet ideology. He gives no indication that there may be a causal connection between these violations of democratic procedure and the underlying materialistic philosophy. The tendency to sit lightly to evils arising out of nonsupernatural (i.e., nonreligious) systems, to regard them as passing phases, reminds one of the designation of the First World War as "the late unpleasantness."

The ethical theory leads into a paradoxical situation. Lamont calls for a strenuous ethic, in which man wrests meaning from a nonteleological and axiologically neutral nature. Yet his principle of *love* for family and friends and *sympathy* for mankind in general is of lesser intensity and slighter demand than the Christian principle of *agape*—love.

"Naturalistic" humanism, further, while it stands for human freedom and self-determination, does not accord man the dignity assigned him in some "supernaturalistic" religions. Lamont declares that "nature is no more interested in *homo sapiens* than in the tiger, the rat, the extinct dinosaur or any other form of life" or nonliving matter (p. 185). Yet he calls nature man's "home" (p. 7) and "fatherland" (p. 228). But man is not really at home in nature as here presented; he is, in fact, homeless. And "fatherland" calls up both fatherhood and love, which are expressly repudiated. One cannot but wonder why such a philosophy is called *humanism*.

Which, after all, is the view better calculated to call forth the nobler elements of man's nature—one which conceives him as the creature of an unknowing and uncaring universe, or one which conceives him as a child of God? The former is the faith of the humanist; the latter, of the Christian. The "truth" of either is related to certain basic assumptions: both are "faith" rather than "knowledge." But both have consequences, and it is the difference between the anticipated consequences that must be the basis for decision between them. This is the pragmatic sanction which is the ground for avoiding sheer blind faith, whether humanist or Christian.

For the thoughtful religious reader, this book will disturb complacency but not destroy faith. For a philosophical discussion of the problems from the point of view of naturalistic humanism, one will do better to read John Dewey.

HENRY E. KOLBE.

The 'Chicago Plan'

THE IDEA AND PRACTICE OF GENERAL EDUCATION: AN ACCOUNT OF THE COLLEGE OF THE UNIVERSITY OF CHICAGO. *By Present and Former Members of the Faculty. University of Chicago Press, $3.50.*

THIS is a volume for the record. It is important that the most significant experiment in general education of the last half-century should be fully and enthusiastically set forth by those who have participated in both planning and achievement. Building on the earlier study, *The Chicago College Plan,* by Boucher and Brumbaugh, *Idea and Practice* brings the record up to date.

Chicago's experiment in general education, like every other experiment in general education (and their name is legion), endeavors "to prepare people to think profitably for themselves." This requires teachers who have academic competence in a grouping of allied fields rather than a single specialty. This necessitates new courses built on broad rather than narrow lines and demanding more from the student than a facile ability to regurgitate facts. To the problems of teachers and courses—and examining and counseling and degree-granting as well—the faculty of the college of the University of Chicago has addressed itself with vigilance and strength. In the telling, however, the reader may be pardoned for wishing there were more humility on the Midway, and that the chapter-authors had been less reluctant to recognize paralleling endeavors in other institutions struggling with general education, even though they might protest any inspiration gained from these sister efforts.

In the opening section, Clarence H. Faust, formerly dean of the college and now at Stanford University, discusses general education according to the assumptions and interpretations of Chicago; and Reuben Frodin, formerly assistant dean of the college and now editor of the *Journal of General Education,* outlines the historical background and steps by which Chicago has come to "the Plan": a four-year course beginning at the end of the tenth grade or the older second year of high school; the degree of B.A. at the end of that course to those who successfully pass the battery of comprehensive examinations in the required fields of learning, for which the newly devised divisional courses offer preparation if desired; a faculty without departmental affiliation; a student body admitted by examination rather than course credit; and an invitation to both faculty and students to cooperate in an academic adventure of learning.

The core courses are described at length: the humanities, the social sciences, the natural sciences, mathematics, writing, languages, history, and the final offering, "Observation, Interpretation and Integration," which attempts to tie the separate bundles together in one great package, topped with a ribbon bow of correlation. The final chapters deal with method—teaching, examining, advising.

Of special interest is the continuing mood of change, self-evaluation and revision in which the experiment has grown. Contrary to popular conception, the plan did not spring full-stature in 1931 from the dust of faculty-thought blown into life by the creative breath of Robert Maynard Hutchins. Many of the ideas had rootage in the fertile genius of William Rainey Harper. It was he who saw the end of the sophomore year as a convenient terminal point of formal education. It was he who opposed with vigor the evils of unlimited election and offered suggestions for a curriculum of core courses which would assure "a study of the great heritage we have received from the past." And during the presidencies between Harper and Hutchins both the idea and the practices of general education were under frequent discussion.

It was, however, under Dr. Hutchins' leadership that the faculty took the major actions: divisional organization (1930); comprehensive examinations conducted by independent examiners (1931); the decision to extend the junior college (later to be known as the college) into the last two years of high school (1932); the decision to award the bachelor's degree "in recognition of the completion of general education" (1942) and to limit the degree to Bachelor of Arts (1946); and the various judgments regarding the basic courses and the alternates allowed.

Here is the story of a great faculty at work, under a great president, seeing with clarity the goals to be reached and searching for the best routes.

It is poor reviewing to complain that a book is not something which its author had no intention of creating. It may, however, not be unreasonable to suggest that "for the sake of the record" there is need for another volume which shall attempt to evaluate critically Chicago's magnificent experiment in general education—a volume to be written in part by men and women outside the university. One is impressed by the number of competent educators who have had a hand in the making of the plan but are now no longer associated with it. Some of the chapters in the new book might be written by these friends.

In *Idea and Practice,* I find no critical attention to the problem of enrollment: to what extent does the small registration for the first two of the four years (normally junior and senior years in high school) affect the validity of the experiment? Or to the problem of admissions: is it true that the intellectual ability of the students admitted, as shown by standard tests, is so greatly superior to the norms for the country that there may be question whether the courses as now taught are applicable in the traditional college? (This last query will be answered in part by Shimer College

on a small, coeducational campus more like the hundreds of American campuses. Under its new president, A. J. Brumbaugh, Shimer has been accepted as an affiliate of Chicago and plans to follow Chicago's pattern of general education.) And have the students who may have known both Chicago's program and also the more conventional line of study been enthusiastic about the plan? For although the last word of judgment will never rest with the student, perhaps the first word should.

This would not be a volume of carping criticism—not in the least. For many of the earlier critics have mellowed with time or passed on to their own graduation day. It would be a volume of answers to legitimate questions, and an endeavor, *in toto*, to assay the strengths and the weaknesses of the work which has already passed from the stage of experiment. Even when one is in hearty sympathy with the thinking on general education and grateful that so splendid an institution as Chicago, with its exceptionally brilliant leaders, should blaze new and significant trails, one wonders, after reading *Idea and Practice*, whether Chicago is so perfectly secure in its intellectual heaven and whether all is right with the academic world of the Midway.

KENNETH I. BROWN.

Bypath Religions

FAITH AND MY FRIENDS. *By Marcus Bach. Bobbs-Merrill, $3.00.*

IN THIS book Dr. Bach, associate professor of lesser-known religions at the University of Iowa, tells with dramatic power the amazing behind-the-scenes story of six special groups—Mormons, Trappists, Swedenborgians, Penitentes, Hutterites, and Vedantists. He approaches the study of these widely divergent types of faith primarily through the eyes of personal friends, though he shows himself to be conversant with available literature in the respective categories.

Having actually lived for some time with all the groups of which he writes, the author is in a better position than most researchers in his field to know what people "off the beaten path" really believe about religion. He is convinced that it is possible for one to find out quite as much about religion from people as from books; that "to understand another man's faith one must put oneself in his place" (p. 232). Because of this approach, he believes that he has achieved his objective of "getting beyond rumor" in his study of often misunderstood movements. He feels that this is especially true of his treatment of the Penitentes or "self-crucifiers" of the New Mexico desert country.

Moreover, as the result of such a personalized quest, this investigator of "religion on the fringes" is admittedly frequently plagued by ambivalent emotions, being "almost persuaded" by the "message" of this or that cult. Nevertheless, after he has fully satisfied his urge to investigate, he invariably ends on a note of deeper appreciation for main-line Protestant Christianity. That he is no dilettante in the land of the cults is evinced in his closing chapter, "Something to Live By," wherein he gives a brief summary of the contributions which these so-called "strange" groups have made and are making to our common faith, despite their objectionable features. He concludes with an eloquent plea for "unity in diversity." Says he, "The strangeness of the other man's faith disappears when we really come to know him" (p. 300).

This book, in the reviewer's opinion, is a worthy successor to Bach's other widely known volume, *They Have Found a Faith*. Ministers, laymen and study groups of all persuasions and opinions will find in it a valuable source of information and inspiration.

H. LEE JACOBS.

Where We Live

PSYCHOLOGY AND SUCCESSFUL LIVING. *By Charles C. Josey. Scribners, $3.25.*

RELIGION, politics, economics and psychology, in the order named, have prompted more writing in America during the past quarter-century than any other subjects. This is the estimate of many eminent librarians. The bibliographies appended to some of the more recent books on psychology are overwhelming. The volume under review lists 243 well known titles. Even this comparatively brief list makes one wonder how one could raise his courage to the point of adding to the number.

This reviewer has read less than half of the major books in psychology, but he has read widely enough to say there was room for this volume, which places the emphasis on the study of personality in actual life situations. In this psychologically minded age when multitudes of harried, hurried people are reading with the hope of finding some avenue of escape from their worries and frustrations, there should be available a few books which are not difficult for the average reader. The complex and scholarly works are many, but they will not suffice. The author of this volume makes no claim to profundity. He ends the foreword by saying that his students have led him to believe this book will be interesting and valuable to those who are beginning the study of psychology.

It may also be said that this book will be helpful in making more difficult the nefarious practices of charlatans who parade as psychiatrists and psychologists and extract fat fees for their false promises to transform fearful, timid and repressed persons into courageous, confident, released souls who automatically win friends, fame and fortune and influence people and politics.

Of the 17 chapters, the first, "The Application of Science to Living," should deepen the reader's appreciation of psychology as a science and point up its importance to everyday living. In the second, "The Subject Matter of Psychology," there is an explanation of the concepts needed to understand psychology. In the third, "Human Nature and How It Came to Be," the human qualities on which man's greatness depends are given an evolutionary setting which reveals the bases of human worth and dignity. "Human Needs and Goals" and "Individual Differences" (chaps. 4 and 5) hold many practical suggestions for the management of one's own life. The next seven chapters, "Improving One's Personality," "Increasing Efficiency," "Vocations and Avocations," "Leadership," "Feeling," "The Use and Abuse of Emotions" and "The Reliability of Testimony," deal with those areas and interests of life on which the charlatans capitalize to their own profit. The author points out the hazards and limits of capacities, suggesting how one may increase his assets and reduce his liabilities. The remaining five chapters deal with adolescence, successful marriage, child care, delinquency and democratic citizenship.

Each chapter of this book has a summary, exercises and a glossary, and all chapters except the first are followed by a bibliography. The author, a native North Carolinian, holds a Ph.D. from Columbia University and has taught at Dartmouth and the University of South Dakota. He has been head of the department of psychology at Butler since 1939.

MARSHALL WINGFIELD.

Schweitzer the Musician

MUSIC IN THE LIFE OF ALBERT SCHWEITZER. *By Charles R. Joy. Harper, $4.00.*

DR. JOY sets a twofold purpose for this book on one aspect of the many-sided Schweitzer. The first is to tell the story of Schweitzer as a minister of music, and the second to present "biographical and autobiographical, historical and critical and technical" writings by Schweitzer on music which have not previously been available in English. Dr. Joy's brief, chronological account, focused on Schweitzer's musical experiences and training, much as the book's title would suggest, is interspersed with essays, articles and excerpts from books written by Schweitzer himself. In effect it is a kind of chronologically ordered anthology.

There is much interesting material in the selections from Schweitzer's writings. The discussions of the musical life of Germany and France around the close of the 19th century and the early years of the 20th present such famous names of Schweitzer's contemporaries as Widor, Saint-Saëns, Cosima Wagner. Also, present-day choir directors can take encouragement from the reminder that one of the main reasons for the low state of choral singing in France at this period was the simple social fact that women could not attend evening rehearsals unescorted.

In terms of accomplishment, one of the most impressive stories tells of Schweitzer's efforts to salvage old organs constructed during the 18th and early 19th centuries and to prevent their being replaced by factory-built instruments. The impact of industrialization, with its resulting lessening

in quality, is felt even in the manufacture of oragn pipes. Schweitzer assumed leadership in the effort to retain the tonal beauty of the old instruments while still making desirable mechanical improvements. It was he who made the extensive survey of organists and organ builders, principally in Germany, Austria, Sweden and France, to gather material for an address at the 1909 meeting in Vienna of the International Music Society which led to the formulation of accepted artistic principles for building ideal organs. Dr. Joy places the results of this survey in an appendix.

Schweitzer's discussion of the German and French schools of organ playing is enlightening. "The French organist plays more objectively, the German more personally." The composer and the organ should speak; the organist should not try to animate the works of the master (Bach) with his personal feelings. (Further, the organist who is seen "moving convulsively about at his console" is a distraction. The organist should be invisible to the congregation.) Schweitzer quotes his teacher Widor: "Organ playing is the manifestation of a will filled with a vision of eternity. All organ instruction, both technical and artistic, has as its aim only to educate a man to his pure manifestation of the higher will. This will, expressed by the organist in the objectivity of his organ, should overwhelm the hearer, . . . for the organ represents the rapprochement of the human spirit to the eternal, imperishable spirit, and it is estranged from its nature and its place as soon as it becomes the expression of the subjective spirit."

Other sections deal with others of Schweitzer's teachers, first Eugène Munch and later Ernest Munch. The latter's son, Charles Munch, director of the Boston Symphony Orchestra, has contributed a preface. There are enlightening comments on organ playing and choral conducting, especially the performance of sacred choral works, oratorios, cantatas and the *Mass* and *Passions* of Bach. The section called "The Revolution in Organ Building" is probably too technical for any reader who does not have at least an elementary knowledge of the mechanics of organ construction. The section "The Round Violin Bow" represents another of Schweitzer's manifold interests. If Bach's polyphonic compositions for violin can be more accurately performed with the rounded bow used in Bach's time than with the modern Tourte bow (whose stick is bent toward the hair of the bow) there is every reason to work for its revival. A large section is devoted to excerpts from the French edition of the Bach studies. (It is the later German edition which has been translated for English readers.)

From this brief survey it should be evident that this book covers a rather wide range of subjects, each in its own way pertinent to the main purpose of the book. One weakness, which in the mind of this reviewer seems important, may be pointed out. Actually, since the excerpts selected for the book are limited to those "hitherto unavailable in English," the choice of title is somewhat misleading. The title would suggest a fairly comprehensive consideration of the subject—an accomplishment quite impossible without the use of all available resources. Thus it would seem that Dr. Joy's primary contribution is presentation of additional material on Schweitzer's musical life, and that the thorough job suggested by the title remains to be done.

ARRAND PARSONS.

First Lincoln Campaign

A RAIL SPLITTER FOR PRESIDENT. *By Wayne C. Williams. University of Denver Press, $3.00.*

THIS book is an important contribution to the ever greatening stream of publications about Abraham Lincoln. Its importance is due to the fact that the author has selected the period of Mr. Lincoln's nomination, campaign and election, and has based his study on contemporary newspaper sources. In preparing this book, Mr. Williams read the daily and weekly newspapers dated May 16 to November 10, 1860, four thousand newspapers in all—a huge and laborious task. "It all proves," he writes in his foreword, "one of the most fascinating studies ever offered about the career of this remarkable Illinois lawyer."

The author divides his book into four parts: "Campaign Preliminaries," "The Campaign Opens," "Great Battles of 1860," "Election Day and Night." There are 17 chapters and a bibliography, 242 pages in all. The notes and incidents, plentiful and pertinent, are often revealing and valuable, since some of them are either new or scarcely known. Mr. Williams makes good his claim that the Lincoln of this period was not nearly as well known generally as many have assumed, and that he was a far lesser political figure than his famed antagonist, Stephen A. Douglas. This fact is shown to have made Lincoln less vulnerable politically than W. H. Seward and other leading Republicans who had spoken and written much on the issues of the hour.

Mr. Lincoln's campaign strategy after his nomination was one of silence. He wrote no public letters, few of a private nature and these largely noncommittal, and gave out no political statements. In a letter to Samuel Galloway, June 19, 1860, Mr. Lincoln disclaimed all personal responsibility for the campaign biography by Follett and Foster, saying:

> In my present position, when by lessons of the past, and the united voice of all discreet friends, I can neither write nor speak a word for the public, how dare I send forth by my authority a volume of hundreds of pages, for adversaries to make points upon, without end. Were I to do so, the convention would have a right to reassemble and substitute another name.

Such a policy on the part of a presidential candidate today would be impossible, but it worked successfully in that historic campaign. Throughout his public life Mr. Lincoln was seldom voluble, in either speech or correspondence. Often he was laconic. As the campaign wore on, Lincoln's political strength steadily increased, as the author notes. The Rail Splitter's character stood up throughout the long summer and the early autumn days. The attacks made upon him were not serious and did him no harm. Breckinridge and Bell, who "also ran," turned their guns chiefly on Douglas, who made a vigorous canvass for votes, spoke often and to large and enthusiastic throngs.

It is a pleasant surprise to find in this book a gracious reference from a contemporary to Mrs. Lincoln, who is the most bemeaned and cruelly criticized of all our First Ladies. A correspondent of the *New York Tribune,* writing to his paper about the notification ceremonies, had this to say of Mary Todd Lincoln:

> She looked to be about thirty-five, handsome and vivacious. Mr. Lincoln bore himself with dignity and ease. His lively, sincere manner, frank and honest expression and unaffected conversation soon made everyone feel at ease.

The chapters entitled "Election Day" and "Hearing the Returns" are exciting. The reader feels himself to be in Springfield on that "gray November day." The election was close in Springfield and Illinois. "Douglas had made the Republicans nervous, and all the polls taken in Illinois showed a decidedly close margin for either party. . . . Mr. Lincoln did his morning chores as usual and walked to the court house, where he looked over the daily mail. He talked with his secretary, John G. Nicolay, and was the calmest man in Springfield that day, and, outwardly, seemed the least concerned. When the polls closed everyone hurried home to eat a hasty supper and go down to hear the returns. The Republicans gathered at the state house next to Lincoln's quarters and the Democrats at their own county headquarters. The excitement grew apace. . . . The early returns were favorable to the Republicans. Indiana and Illinois were going for Lincoln. Other states joined the Republicans. . . . Midnight . . . and if New York had gone for Lincoln he was elected. The throngs about Lincoln were jubilant. They sang:

> Ain't I glad I joined the Republicans,
> Joined the Republicans, joined the Republicans,
> Oh ain't I glad I joined the Republicans,
> Down in Illinois.

A telegram came in from New York, 'Safe for Lincoln by fifty thousand.' A man came running in and shouted to Lincoln: 'You have carried your own precinct!' He had the figures to prove it. 'I guess I'll go home now,' said Lincoln."

Collectors of Lincolniana will love this book, and others interested in the story of one of the most dramatic and epochal presidential campaigns in our history will prize *A Rail Splitter for President,* even though it lacks an index.

EDGAR DEWITT JONES.

NEWS of the CHRISTIAN WORLD

Laud Ford Goal Of Real Peace

Pasadena Honors Foundation Officials—Announce New Grants to Promote Educational Advance

Los Angeles, May 13.—At a reception in its civic auditorium last week, Pasadena formally welcomed the staff of the Ford Foundation, which at its headquarters in that city is setting out to make real the dream and hope of Henry Ford, symbolized by his "peace ship" of more than three decades ago. Honored were the 10 world-renowned experts in education, science, economic betterment and health who are the trail blazers in this challenging new quest for world peace. It was pointed out that the foundation's program constitutes one of the most notable enterprises for human welfare in the 20th century—notable for its size, for the intelligent, far-reaching scope of its aims, for the fact that financial provision is made for a continuing future and for the wisdom and ability of its directors.

Announce Grants to Education Projects

Last week Paul G. Hoffman, president of the foundation, announced new grants in addition to the $15 million already allocated for educational purposes. To the fund for adult education will go $3 million to support nonacademic projects outside the schools—educational movies, radio and TV programs and community discussion groups. Purpose of this fund, as defined by Mr. Hoffman, is "to assist persons to develop a satisfactory personal philosophy and sense of values . . . to grow in ability to analyze problems and arrive at thoughtful conclusions." The adult education project is headed by C. Scott Fletcher, formerly president of Encyclopedia Britannica Films.

For College-Level Educational Experiments: $7 Million

To the fund for the advancement of education, which will aid only schools and colleges, the foundation has allocated $7 million. Mr. Hoffman explains that the current purposes of this fund are to carry on experiments in educational methods, to conduct basic studies of educational goals and to provide assistance to the U.S. school system during the troublesome mobilization period. Its first experimental project is a $1.2-million-a-year scholarship program to be conducted at Yale, Columbia, Wisconsin and Chicago universities. At these, 200 high school boys under the age of 16½ will be accepted for enrollment on the basis of their records and standard College Board examinations. In addition to their tuition, they will be given "extras" up to $1,000, according to their needs. The purpose is to give the boys at least two years of a liberal college education before they enter the army and, in the words of Dean Lawrence Chamberlain of Columbia, "to lead them to the exercise of wisdom in adult life." This part of the foundation's program is headed by Clarence H. Faust, formerly dean of humanities and sciences at Stanford University.

Ministers Attend Institute On Judaism

Some 200 Christian ministers and a few special guests attended the institute on Judaism for the Christian clergy sponsored at Wilshire Boulevard Temple here recently by the Los Angeles College of Jewish Studies, an affiliate of the Union of American Hebrew Congregations and the Hebrew Union College-Jewish Institute of Religion. Guest lecturer was Rabbi Felix Levy of Temple Emanuel, Chicago, formerly president of the Central Conference of American Rabbis. He told the ministers that because of the New Testament's references to them the Pharisees have been not only misunderstood but maligned, and unfortunately have become identified with "hypocrisy and mere outward conformity." In a second lecture, Rabbi Levy said: "The two religions have much of their thought and observances in common, due, of course, to the fact that Judaism begot Christianity. The latter, by virtue of its preaching a new dispensation, imitated the old which the new sought to supplant. Judaism had its Scripture; Christianity therefore had to have its Bible."

Wilshire Methodist Sponsors Art, Music Festivals

Sculpture in ceramics and wood and paintings by more than 250 California artists are on display at the sixth annual international madonna festival which opened May 6 at Wilshire Methodist Church here. Mothers and children portrayed are Caucasian, Chinese, Filipino, Indian, Japanese, Korean and Latin American. Purpose of the festival, church officials explain, is to restore the church to its ancient place as a patron of the arts. On the four Sunday evenings of April, Wilshire Methodist sponsored its third annual festival of music. Appearing on successive programs were Grace Bush in a lecture recital on great writers and their hymns; Richard Ellsasser, widely known young organist who is the church's director of music; Norman Betge and Scotte Sloan as soloists in an all-Wagner program; and a group of musicians in Gilbert and Sullivan's "Trial by Jury."

And So Forth

Pres. William Jones of Whittier College, Whittier, was elected superintendent of the Congregational conference of southern California at a special meeting here April 2. He begins his new duties June 15.

The Fuller Theological Seminary, founded in Pasadena three years ago by Evangelist Charles E. Fuller, has launched a campaign to raise $256,000 for a new building to house its 200 students.

Vernon M. McCombs, superintendent of the Latin American mission of the Methodist Southern California-Arizona conference until his retirement in 1946, died in Pasadena March 15. Dr. McCombs helped found the Spanish American Institute at Gardena (in 1912), the Plaza Community Center in Los Angeles, and the local Goodwill Industries organization.

George R. Grose.

Chicago P.O.A.U. Hears Blanshard

Author's Address Is Ignored by Local Press—Illinois Community Sends Carload of Wheat to India

Chicago, May 24.—Not a single Chicago newspaper mentioned the meeting sponsored here May 7 by the local chapter of Protestants and Other Americans United for Separation of Church and State, although around 4,000 persons thronged Medinah Temple for the featured address by Paul Blanshard, author of *American Freedom and Catholic Power*. The audience responded enthusiastically to Blanshard's ringing appeal for all who are interested in maintaining a free society to be on guard against efforts to secure public tax money for parochial schools. Mr. Blanshard charged that the Vatican and the Kremlin are both "foreign imperialisms which attempt to dictate and control the minds and actions of their followers." He declared that it is essential for us to face realities and distinguish clearly between a system of power, as represented in the Roman Catholic Church, and the religious faith of a people, which we respect. A number of local clergymen took part in the meeting.

Council for Judaism Scores Zionists

At its recent annual meeting here, the American Council for Judaism heard Dorothy Thompson, newspaper columnist who recently returned from a trip to the Near East, declare that Israel is "mocking Hitler" in building a state along racial lines and discriminating against the Arab minority. Peace is possible in that area, she said, only if the United States treats the Israeli and Arab sides equally. She termed "appalling" the view that Jews are a minority "nationality" group in America. Rabbi Irving F. Reichert of San Francisco told the 250 Jewish laymen and rabbis at the conference that the "Zionist-nationalist movement represents a dagger pointed at the heart of spiritual Judaism" and charged that Zionist leaders are "turning the ancient faith of the prophets into a tribal cult."

Illinois Community Sends India Carload of Wheat

With its week-long "Share a Meal with India" campaign beginning May 16, Champaign-Urbana becomes the first community in the U.S. to undertake sending a large shipment of wheat to famine-stricken India. The Indian embassy wrote to the local committee, headed by Mrs. James S. Ayars, that it has received at least a dozen token gifts of food, but the Illinois cities are the first to conduct a concerted drive. The campaign began with a glass-of-water dinner for which 100 guests paid $1 each. Through the week, families and organized groups, such as fraternities and sororities at the University of Illinois, served similar dinners and contributed to the drive the money which would have

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by

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Rules State Has Priority In Child Health

In what may prove to be a far-reaching decision if upheld by higher courts, Judge Robert Jerome Dunne ruled in Family court here recently that a blood transfusion had to be given to six-day-old Cheryl Labrenz even though her parents, members of Jehovah's Witnesses, objected on religious grounds. Doctors had testified that the child would certainly die if she did not receive the transfusion. In appointing a guardian to give the desired permission, Judge Dunne in effect ruled that the interest of the state in the child outweighed that of her parents, who hold that transfusion is a "form of drinking blood," which they say is "forbidden by the Bible." The court's legal guardianship was continued after the child had recovered and had been returned to her parents. Speculation is rife as to whether the judge's decision will apply in other instances in which the life of a mother or child is threatened because of religious opposition to medical measures which a physician declares are essential to the continuance of life. The case involving the Jehovah's Witnesses was brought to the attention of the court by the president of the Chicago board of health, and the state attorney's office urged Judge Dunne to take action in the matter.

First Congregational Observes 100th Anniversary

Under the leadership of its pastor, George Ogden Kirk, First Congregational Church is holding a 10-day celebration of its 100th anniversary. The church, located on the near west side, served as an aid station and housed part of the city government following the great fire of 1872. The Congregational movement was launched in Chicago when 42 men and women broke away from Third Presbyterian Church in protest against its attitude on slavery. First Congregational early gave aid to escaping slaves. During the century, 89 Congregational churches have been established in Chicago and its suburbs.

And So Forth

In an address to the Augustana Lutheran laymen's brotherhood, Eric J. Gustavson gave as one reason for encouraging family worship the danger that the Christian church "might very well be driven underground by communism or some other form of totalitarianism."

Church leaders concerned for protection of children are deploring the long sentences being meted out to youthful offenders in the new Narcotics court set up here as a result of the rapid increase in sale and use of narcotics in the area.

Bernard Spong, pastor of Bethlehem Augustana Lutheran Church in Gary, Ind., told his denomination's annual conference in Rockford April 17: "We have said too long that the church's job is saving souls. I say we must get out and fight the devil where he is at work." Because of his militant leadership of anticrime forces, Mr. Spong has been made president of the Gary crime commission. VIRGIL E. LOWDER.

Jewish College Presents Scroll To Disciple Seminary

In a special ceremony, Hebrew Union College of Cincinnati recently presented to the College of the Bible, Disciple seminary at Lexington, Ky., a century-old scroll of the Torah which for many years was used in the chapel of the Jewish institution. In the presentation address, Rabbi Sidney Ballon of Lexington, a Hebrew Union alumnus, said that this is the first time in history that a Jewish theological school has been willing to part with one of its most sacred objects to give it to a Christian school. Recalling that the early church rejected the Jewish Law, Rabbi Ballon declared that the "giving and receiving" of this scroll are symbolic of the "saner attitude which some modern Protestant bodies have taken toward the Law—recognizing it as the seed of a common heritage."

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Seek Clergy's Aid On 'Voice' Plans

Name Panel to Advise State Department on the Content of Information Materials Sent Abroad

WASHINGTON, D. C., May 21.—Three of this city's religious leaders have been named to the panel to counsel Edward W. Barrett, assistant secretary of the state department, on the religious content of the United States' information and educational programs abroad. They are Edward Hughes Pruden, pastor of First Baptist Church and president of the American Baptist Convention; Msgr. Thomas J. McCarthey of the National Catholic Welfare Conference; and Isaac Franck, executive secretary of the Jewish community council of Greater Washington. Says Mr. Barrett: "Our campaign of truth can be made tremendously more effective through increasing the proportion of religious materials in the radio programs, pamphlets and motion pictures we are sending to people of all religious faiths the world over."

Bosley Addresses Committee for Peaceful Alternatives

Harold A. Bosley, minister of First Methodist Church, Evanston, Ill., addressed the conference sponsored here May 9-10 by the National Committee for Peaceful Alternatives on "A Churchman Looks at Peace." The minister of Hamline Methodist Church, where the address was given, made it clear that neither he nor the church is related to the sponsoring organization, of which Willard Uphaus is executive secretary, but that the building was being made available as a courtesy to Dr. Bosley. William H. Jernagin, leading Washington Negro minister who had been listed as one of the four cochairmen, withdrew from the movement a few days before the meeting opened.

Urge Defense Based on Western Europe

In an address to the meeting of the Committee on the Present Danger here May 9, Vannevar Bush declared that the danger point in the cold war will probably come three years hence, when Russia will have built up her stock of A-bombs and perfected her defense; what we have now is a military stalemate effected by our A-bomb superiority. "Our best hope in the next few years is to replace this with another stalemate based on the unified defense potential of western Europe by ground forces," he said. "If we succeed in this, the danger of Russian aggression may fade." Tracey Voorhees pointed out that the U.S. must take a stronger initiative in worldwide propaganda, many-sided and imaginative. The Committee on the Present Danger has as its main objectives "an American public opinion which will wholeheartedly support the joint defense of Europe without the support of the Far East; rejection of any thought of a preventive war; and adequate legislative measures to make the U.S. and its allies strong." Among the 50 members of the committee which sponsored the meeting here were Daniel A. Poling, Edmund A. Walsh, S. J., Paul G. Hoffman,

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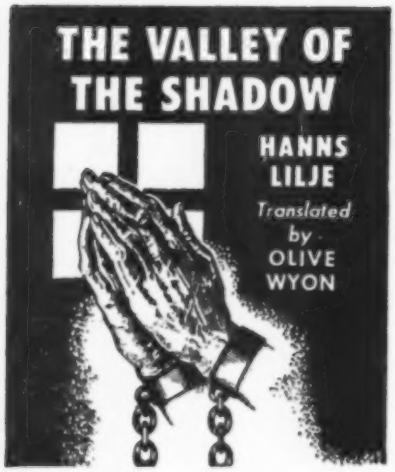

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Plan Evangelism Drives For Washington Area

Evangelism has become a major emphasis in Washington during these critical days. The Baptists have just completed a two-week crusade in which total attendance at the 23 participating churches was 72,000, with 855 new members added to the rolls. The Methodists are beginning to prepare for an intensive evangelism campaign to be conducted next March. The local church federation is setting up plans for a Greater Washington "Christian enlistment program" Oct. 21-28, culminating in a mass meeting at Uline arena. Billy Graham met with 1,000 invited guests May 1 to discuss the evangelistic campaign he will head here beginning next Jan. 13. The local armory, which seats around 15,000, has been engaged for his campaign.

Warns of Dangers to Public Schools

In a recent article in the *Washington Post*, Mrs. Eugene Meyer charged that the same influences which have been reported at work in Pasadena, Calif., to restrict the effectiveness of the public schools are to be seen in Arlington county, Va., Montgomery county, Md., and Washington. She says that one of the members of the Washington board of education is "under the influence of the conference of small business organizations which has been condemned by the House committee on lobbying activities for using nazi methods to get control of American education."

And So Forth

In the second annual lecture series sponsored by George Washington University for local clergymen, Franklin Clark Fry of the United Lutheran Church gave two addresses April 30 on Christian unity. Dr. Fry, who is also a vice-president of the World Council of Churches' central committee, said that the ecumenical movement has two foes—those who ignore it and those who overplay it. "True and enduring unity is that which is of God and not of man," he said.

Although this area lags behind the rest of the nation in the number of residents who are affiliated with local churches—39 per cent as compared with a national average of 54 per cent—many Washingtonians are members of churches "back home."

Twelve local churchmen signed a letter to senators and representatives supporting legislation for sending grain to India. A sermon on the subject by Leland W. F. Stark of the Church of the Epiphany was printed and sent to all legislators. The Washington city presbytery appointed a committee to promote the plan and seek voluntary gifts of food for India.

After several years' controversy, the District of Columbia medical society has voted to admit qualified Negro physicians to membership.

The Washington Fellowship, an interracial organization, is seeking funds to purchase a "fellowship house." A number of local clergymen, senators and representatives are listed among its sponsors.

Francis B. Sayre, Jr., preached his first sermon as dean of the Washington Cathedral April 23. FREDERICK E. REISSIG.

Return Menzies' Party to Power

In Unusual Election, Australia Gives Coalition Two-House Majority—Scores Dependence on Wool

MELBOURNE, AUSTRALIA, May 9.—As a result of its success in the special national elections April 28, the Menzies-Fadden Liberal and Country party coalition not only continues to have a good majority of seats in the house of representatives, but has gained a vital majority of four in the senate. It was the lack of a majority in the senate—a situation exploited to the full by the Labor opposition in blocking legislation—which made things so uncomfortable for Prime Minister Menzies that after only 16 months in office he obtained from the governor general a double dissolution of Parliament, the second in Australia's 50 years of federation. Normally, half of the senators would have stood for election in 1952, but Menzies' tactics meant a "clean sweep," and electors had a chance to vote for all senators as well as for representatives.

Peace, Inflation, Communism Furnish Slogan Material

Three main slogans featured the brief election campaign. The Communists said: "Peace-or-war is the real problem. Menzies is a warmonger. Chifley doesn't know what he is. Vote for us and we will give you peace." The Labor group, led by J. B. Chifley, former prime minister, said: "Inflation is the real problem. The government promised to put value back into the pound, but it is so hopelessly divided between country and city interests that it cannot keep its promises. Vote for us and we will cure inflation." The non-Labor (government) forces said: "Communism is the real problem. No wonder we have inflation, with the Communists white-anting the unions and slowing up production, while Chifley and his party block us by their out-of-date theory that communism must not be opposed too much. Vote for us and we will deal effectively with communism. That will be the way to cure inflation and guarantee peace, or at least adequate preparedness for war." A side issue in the election which cost the government a few seats in country districts was the Menzies-Fadden special wool tax designed to put a brake on inflation by compelling farmers to pay an income tax on wool sales in advance. One of Mr. Chifley's campaign baits to farmers was the promise that if Labor won it would repeal this tax and refund the money already paid. But he did not explain how the release of so much frozen money would reduce inflation.

Physicist Warns Against Dependence on Sheep

Subscription lists for the aid of our starving wool millionaires have not yet appeared in the press, but we shall wait and see. A peak price for wool was reached in March, largely because of Uncle Sam's stockpiling for war purposes. Since then the price has dropped by at least 40 per cent, and may continue to descend. The

ordinary citizen will not notice the decrease for some time, for manufacturers have stocked up on the expensive wool. And other taxes will have to be raised to compensate for the almost 50 per cent loss in anticipated revenue from the special wool tax. Two months ago, with the golden fleece at its most golden point of prosperity, Marcus Oliphant, our famous nuclear physicist, was howled down when he said: "Sheep are the curse of this country." Today some of Oliphant's critics are not so sure he was wrong, although they point out that wool is still Australia's greatest earner of export income. Oliphant's argument ran thus: (1) Sheep must be blamed for much of the erosion which has meant the loss of topsoil in many inland regions. (2) As the price of wool rises, it becomes inevitable that synthetic fibers will be developed; when that happens, sheep will become museum pieces and the sheep farmers paupers. Then what will happen to Australia? One unexpected reply to this query: "Breed nuclear physicists for export."

Roman Catholics Appeal for Loyalty to Australia

Roman Catholic Archbishop Daniel Mannix of Melbourne has launched a "loyalty drive." He says that he approved the crusade because he has "an uneasy feeling that people are not as loyal to Australia as they should be." An appeal is being made for "the wider vision and the unselfishness that characterized the founders of the Australian constitution." A team of 12 priests will carry the crusade to 75 parishes in the Melbourne diocese during the next three months. The movement is particularly newsworthy because Archbishop Mannix, born 87 years ago in Cork, has been famous through his long career for his loyalty to Eire as against Great Britain.

And So Forth

Willard M. Wickizer is visiting this country as a fraternal delegate from the Disciples of Christ in the United States.

Leslie Weatherhead, pastor of City Temple, London, is concluding a successful three-month preaching engagement under the joint sponsorship of the central Methodist and Congregational churches of Melbourne.

John Flynn, Presbyterian minister widely known as "Flynn of the Inland," died May 6. Dr. Flynn and his colleagues pioneered his church's Australian Inland Mission, which brought hospital facilities, flying doctors and radio sets to give a "mantle of safety" to families living at remote places in the interior.

A "pilgrim statue of Our Lady of Fatima" is nearing the end of a triumphal tour throughout Australia, where it has been adored by thousands of Roman Catholics.

Returning from a two-year concert tour of the United States, Harold Blair, aboriginal tenor, reports that audiences enthusiastically welcomed his singing of the aboriginal hymn, "Nananala Kutuja" ("O God, stay thou with us always"). The music was arranged for Blair from a native corroboree melody by Ronald M. Trudinger, director of the Presbyterian mission station at Ernabella in South Australia.

Prime Minister Menzies has declared officially that Australia has at the most three years in which to make herself ready for an emergency. His government is seeking the cooperation of the state premiers in getting the whole country on a "semiwar" footing. ALLAN T. MCNAUGHTON.

General Board Meets

National Council Body Visits Chicago and Hails Merger as Success

CHICAGO, May 18.—About 100 churchmen attended the third bimonthly meeting of the General Board of the National Council of Churches here May 16. Pres. Henry Knox Sherrill, who is also the presiding bishop of the Protestant Episcopal Church, declared that the first six months of the National Council have proved that the merger of 12 organizations is successful. He said this is largely due to the efforts of the staff, who came from different agencies but were determined to make their union a vital factor in American life.

Greeks Seek Entry

This meeting voted to recommend to the 1952 General Assembly of the N.C.C. that it admit to membership the Greek Orthodox Church, which counts a million adherents. If the assembly agrees, the number of denominations in the council will be increased to 30, of which 5 will be Eastern Orthodox churches. The council will then be made up of churches which have a total of around 33 million members.

On motion of John A. Mackay, Presbyterian, U.S.A., representative, the General Board adopted a statement calling upon political parties "to put the needs of the world and the integrity of the nation above their respective special interests."

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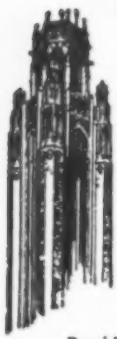

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The statement deplored evidences of national disunity at a time when unity is demanded by the world situation. It defended the right of free debate but declared that this right is being abused.

Life and Work

The division of Christian life and work, which carries on many of the functions of the former Federal Council of Churches, presented and got the General Board to adopt a draft paper entitled, "The National Council of Churches Views its Task in Christian Life and Work." The statement dealt largely with the church's responsibility in the present crisis and was intended as a sort of platform for the work of this division.

Members of the General Board visited the Chicago offices of the National Council, which house the division on Christian education. This was formerly the International Council of Religious Education. This division received the endorsement of the General Board to proceed with a plan of intensive religious education in four communities, not yet selected. An effort will be undertaken to make the church relevant to every aspect of life in those communities.

Arab Refugees

Mrs. Mildred McAfee Horton told the General Board about the Arab refugees, whose plight was the subject of a recent conference in Beirut, Syria. Members of the conference, which was called by the World Council of Churches, visited the refugee camps in Gaza and Jerusalem and elsewhere. The meeting adopted resolutions calling on the Christian churches of the world to respond to the need of the 750,000 homeless Arabs, for the sake of the conscience and the peace of the world.

The General Board also adopted a statement favoring technical assistance to the people of underdeveloped countries. It named Theodore A. Greene, pastor of the First Church of Christ in New Britain, Conn., as director of the Washington office of the National Council, and appointed Bishop G. Bromley Oxnam as its representative at the Athens celebration of the 1900th anniversary of St. Paul's arrival in Greece. It approved a "Christian Women's Action Program for World Peace," discussed the problems of religious ministry to migrants, and voted to dispense with its July meeting. H.E.F.

The Church Roll

The National Lutheran Council has named four American churchmen to serve as guest lecturers at the seven study conferences which will be conducted for pastors in Europe this summer by the Lutheran World Federation. They are Prof. George Aus of Luther Theological Seminary, St. Paul; Pres. Edgar M. Carlson of Gustavus Adolphus College, St. Peter, Minn.; Pres. Henry F. Schuh of the American Lutheran Church; and Pres. Clarence C. Stoughton of Wittenberg College, Springfield, Ohio. Another lecturer will be Julius Bodensieck, formerly of Wartburg Seminary, Dubuque, Iowa, now serving as a representative of the L.W.F.'s U.S.A. committee in Europe.

For the first time in his life, Albert Schweitzer has permitted his name to be used by an organization in its effort to establish a definite project. As a consequence, the international study center which a group of persons has established

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On May 13 T. T. Swearingen, pastor of Oak Park Christian Church, Kansas City, Mo., and former staff member of the International Council of Religious Education, was inaugurated as ninth president of William Woods College, Fulton, Mo. He succeeds Harlie L. Smith, who resigned to become president of the Disciples of Christ Board of Higher Education.

Ethnic German, Lutheran-Sponsored, Arrives

The first ethnic German refugee to come here under auspices of the Lutheran Resettlement Service arrived in New Orleans April 1. Georg Boehm, of German ancestry, lived in Rumania until he was expelled after World War II and confined in a refugee camp in West Germany. The National Lutheran Council hopes to help 1,000 such refugees who have no relatives or friends in the U.S.

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The Great Caruso (MGM) Dorothy Kirsten, Mario Lanza. *Drama.* Episode in career of famous tenor from choir boy roles in his native Naples to world fame as opera star. The biographical portions, considerably altered from fact, do little to establish a personality. But the material they frame—a wealth of selections from various operas sung and recorded with great skill—makes seeing the film *an enjoyable experience.* Richly set, technicolored. M,Y,C

I Was a Communist for the F.B.I. (War.) Philip Carey, Dorothy Hart, Frank Lovejoy. *Melodrama* based on real life experiences of steelworker who posed as Communist, was ostracized by family and friends, to get secrets for FBI. Film's documentary-like approach, its oversimplification of issues, may serve to cast doubt on certain groups —labor leaders, Negroes, schoolteachers— since members of those groups are portrayed as disloyal. For the most part, however, it *fails to convince,* since its villains are so obviously simple-minded and gangster-like. M,Y

Only the Valiant (War.) Ward Bond, Gregory Peck, Gig Young. *Melodrama* concentrating on suicide stand of army detachment during war with Apaches. Providing conflict in addition to enemy action is the rift between men of the ranks and their leader, whose true character and motives are misunderstood until revealed in crisis near the end. Very *bloody and violent,* its action sequences ably handled to provide excitement and drama. As usually happens, a dragged-in romance contributes to lack of conviction. M,Y

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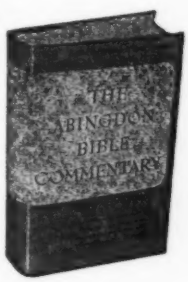

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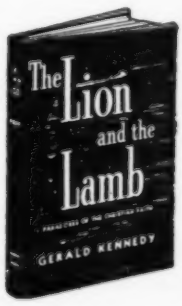

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